

THE
History of JOSEPH :
OR, A
DIVINE P.OEM
UPON
Joseph and his Brethren.

FROM
The 37th. of *Genesis* to the end. Written
exactly according to each Chapter, to which
is Added a few other Poems : The like never before.

By John Smith,

Who is a lover, and sometimes
Takes great delight in reading Rhimes :
Yea, Quarles and Sandys, he adores
Their noble works, and many more ;
Yet is not worthy to undoe
The Latchet of a Poets Shooe.

Glory to God in th' highest Heaven still ;
Peace upon Earth, and towards men, good will.
Luk. 2. 14.

Good Christians, let it be your chief delight,
To sing the praise of God both day and night.
Let this be Printed in each faithful heart,
To joya in Consort with me, and bear part.

London, Printed by T. M. for W. Thackeray, at
the Angel in Duck-Lane, 1677.

THE
SCHOOL OF LOVE;
OR,
DIVINE POETRY


FROM

Licensed,

December 17th, 1676.

Roger L'Estrange.





TO HIS

Worthy Mistress,

Mrs. SUSAN JUCKES,

Living in Brickington-Court in Coleman-
Street, London; Wishing her all Happiness in
this World, and Eternal Felicity in the World
to come, through Jesus Christ our Lord.

Worthy Mistress,

TO YOU I do present
This little Book, hoping 'twill you content :
Accept, I pray you, of these feeble Rimes ;
They are th' Fruits (Sooth) of my leisure times.
But if they should in the least you offend,
I shall repent that ever they were Pen'd :
Because you are my Mistress ; and I see,
You have been more, a Mother unto me.
And, like a Son, you alwayes do me foster ;
Though I your Prentice, yet live like a Master.
If Joseph's Mistress she had been so true ;
Nay, had she been but half so good as You,

A 2

The

The Epistle Dedicatory.

Then Joseph he had never suffer'd wrong,
Nor never had been cast in Prison strong :
But he a wanton Mistriss had we see,
Though he deserv'd a better far than me.
Now, though I am unfit to sing your Praise,
I'le Honour and Respect you all my dayes,
Though not in outward shew, as other do :
I am your faithful Servant just and true ;
And for your Health, Prosperity, and Peace,
My Prayers t'God for You shall never cease ;
That you may never want ; yet allwayes giving,
Till you shall cease to be among the Living :
And when the Lord shall call you hence away,
You may depart into Eternal Joy ;
Among whole Quires of Angels, for to sing
sweet Hallelujahs to your Heavenly King.
Now God preserve you whilst you live on Earth :
I am your humble Servant untill Death,

JOHN SMITH.

January 20.

1675.

THE

UMI



THE PROPOSITION.

Now Courteous Reader, who so e'r thou be
That Read those Lines, judg not amiss of me;
Think not I turn Gods Word into a Song,
To be profan'd by every idle Tongue.
No; wanton Songs amongst us are too Rife:
I charge thee, touch it not upon thy Life,
Except it be to Sing the Praise and Glory
Of dread Jehovah: 'T is no idle Story.
I Sing the Praises of the Lord of Might,
Who dwells for ever in excessive Light;
Whose handy Work the Heavens do declare,
His Works, his Glorious Works of Wonders rare:
The Sun and Moon His Glory do present,
And th' twinkling Stars throughout the Firmament;
Which Light he gives to us the Sons of Men;
How far more glorious is his Glory then?
I Sing his Praise who did Advance, we see,
His Servant Joseph to a High Degree;

The Proposition.

Who by his Wisdom gave to him such Skill,
Dreams to Interpret, and declare his Will.
I Sing his Praise, who by his mighty Hand,
did after bring great Plagues on Egypt Land,
For to Redeem his People Israel,
Who did in Bondage, and in Slavery dwell.
I Sing the Praises of the highest God,
Who shew'd such Wonders great by Moses Rod;
Who with a Stroke, the Red-Sea did divide;
the Waters stood like Walls upon each side,
All Israel marched through upon dry Ground;
(But all th' Egyptians in the midst were drown'd)
And brought them to their Promis'd Land to dwell,
Who forty Years against him did Rebell.
Although our Sins grow daily more and more,
The Lord our God hath Mercies still in store.
Lord, what is Man that thou shouldest prove so kind!
What is the Son of Man thou dost him mind!
I Sing his Praise, whose Power caus'd the Sun
To stand for Jothua the Son of Nun;
Thereby his Peoples Foes he might destroy,
Gave him a long and Victorious Day.
I Sing his Praise, who gave such strength & might
To Sampson, who a thousand Men did smite;
He slew them all, his Strength did so surpass,
With nothing but the Jaw-bone of an Ass.
I Sing his Praise, who gave such Courage bold
To David, when his Peoples Hearts grew cold,

To

The Proposition.

T^e slay their Enemy, though a Stripling,
That great Goliah, with a silly Sling.
O how his Wonders great do spread his Fame !
Great is the Lord, Jehovah is his Name !
O Let us Sing his Praises, great and small,
Who gave himself a Ransom for us All ;
Who did upon him take our Humane Birth,
And came and dwelt amangst us on the Earth ;
Who Cast out Devils, and Cus'd the Leprosie ;
And made the Lame to Walk, the Blind to See ;
And Rais'd the Dead, and did Restore again,
The Sick to Health, and did Release their Pain :
And then his precious Blood did freely gide,
And suffer'd Death, that we thereby might live.
Lord, I am far unfit to Sing thy Praise,
I am the Chiefeſt of Sinners all my Dayes :
Pardon my Sins, for my Redemeers Sake,
Who in ſix Dayes the Heaven & Earth did make,
Who in a Moment can the ſame destroy :
O make me fit for thy Eternal Joy !
O thou, who art Creator of all things,
Teach me to Sing thy Praise, thou King of Kings !
But rather than I ſhould offend by Will,
Silence my Tongue O Lord, and stay my Quill :
Because I can no way withstand thine Ire :
I know thou art, Lord, a consuming Fire.
How wonderful are all thy Works, O Lord ?
Thy Goodneſs and thy Riches doth afford

The Proposition.

Great plenty of thy Creatures many-folde
To us, as have been ever still of Old.
O who will not Gods holy Name Adore,
Who by his Power Rules for ever more :
His Eyes behold the Nations ; Ever seeing ?
In Him we Live, and Move, and have our Being.
Who dare Exalt himself against the Lord ?
Who dare Rebell against his Holy Word ?
If any Love Him not upon the Earth,
Woe ! Woe to them ! They are accurst to Death !
I le not Exalt my self above all other,
To think my self more Righteous than another :
I will in no case plead the Pharisee,
But the poor Publican I le rather be :
For, let us serve the Lord with all our care,
Unprofitable Servants still we are.
Many there are that make an outward show ;
But those that fear thy Name, Lord, thou dost know.
Some are of this Chrch, other-some are not ;
Some are of that Church, some I know not what :
But very few there are of thine, I fear ;
Thy Church is scatter'd, Lord, I know not where.
Make hast O Lord, bring thy true Church together,
And then direct me, that I may go thither :
For in thiss World I have not long to stay,
Yet like a wandering Pilgrim go astray ;
And in thy Truth am still a young Beginner ;
O God be merciful to me a Sinner.

HAELUJAH.

A
CROSTICH
Upon his NAME.

In thee, O Lord, I'le put my trust alwayes,
O Lord my God, to thee I will sing Praise :
However thou dost please to deal with me,
Never, O never let me slide from thee.

Suffer me not, O Lord, to go astray ;
Make me I may thy holy Word obey ;
I then thy faithful Servant still shall be,
To hate and to abhor Iniquity,
Honouring and Exalting none but thee.

THE

Слово о полку Игореве

А

НОІ ГРОЯ ЗМАИ аїа почу

Слово о полку Игореве О, сюз и
збогат града и воли и боргама О
сум добра и зла и славы и гори чести и земли Н
заслуги чести и заслуги О, сюз и

Слово о полку Игореве О, сюз и земли С
заслуги чести и заслуги О, сюз и земли М
заслуги чести и заслуги О, сюз и земли Т
заслуги чести и заслуги З, земли земли Н

ант

THE
History of Joseph :

OR, A

Divine Poem upon Joseph and his
Brethren.

CHAP I.

Being the xxxvii. of Genesis.

The Argument.

Joseph his Dreams do here Relate,
His Brethren for it do him hate ;
And in their Malice did him sell
To Egypt, there a Slave to dwell ;
Hoping they ne'r should see him more :
But Jacob mourneth for him sore.

Our Antient Father Jacob call'd by Name,
Dwelt in the Land of Canaan in great Fame ;
He fear'd the Lord, and did his Word obey ;
And in that Land he sojourn'd many a day :
He

A Divine Poem upon

He had twelve Sons ; and of their Linage came
The Tribes of all the Earth, & bore their Name :
Joseph and *Benjamin* the youngest were,
Whom *Rachel* his beloved Wife did Bear.
Seventeen Years of Age was *Joseph*, when
He sometimes kept Sheep with his Bretheren :
Yer he did not delight their Evil Sport,
But brought his Father still, their bad Report.
Now he was pleasing in his Fathers sight,
And also was his Fathers chief delight :
Begot in's Age ; wherefore he lov'd him best,
And made his Garment differ from the rest :
A Coat of party Colours *Joseph* had.
His Father made it for this comly Lad :
Wherefore his Brethren are with him displeas'd,
And hates him sore, and will not be appeas'd.
But *Joseph* dreamt a Dream, and thus did say
Unto his Brethren, *Here my Dream I pray :*
Behold, we were together in the Field
A binding Sheaes, and when we had them fil'd,
And bound them up, they all stood up an end ;
Mine in the mia' st, as I could comprehend :
And all of yours with meek behaviour. Fine,
Did make Obeisance, and bow down to mine.
Then said his Brethren, *Shalt thou Rule & Reign*
Over us all ? but spoke it in disdain :
And now their Hatred yet did more increase,
They would not speak a word to him in Peace.
Yet

Joseph and his Brethren.

3

Yet Joseph dream'd another Dream, and told His Father, and his Brethren : Behold, The Sun & Moon, and th' Eleven Stars (said he) Did bow, and make obeisance unto me.

What mean those Dreams (his Father then did say) Must I thy Servant be ? Must I obey ? Shall I, and all thy Brethren, bow to thee ? Away, away my Son, this must not be.

Thus he Rebukes him, seeming then unkind ; But yet he bore those Sayings in his Mind. Now Josephs Brethren did in Sechem keep Their Heards of Cattel, & their Flocks of Sheep : And Israel calls his Son, and bids him go

To Sechem to his Brethren, to know How it is with them, to come and tell His Father, if they and their Flocks are well.

Joseph is willing his Father to obey, And towards Sechem strait he took his way. Now when at length that Country he came nere, He then was told, His Brethren were not there : Then to the Man that told him, he did say, Where doth my Brethren feed their Flocks I pray ? Thy Brethren with their Flocks (said he) are gone From hence to Dothan : Joseph thereupon

Departed thence, and after them did hast To Dothan, where he found them out at last : But when his Brethren saw him afar off, Before he came to them, thus they did scoff :

Bc-

sign
ce.
Yet

A Divine Poem upon

Behold, the Dreamer cometh, now (say they)
 The Dreamer cometh; now we will him stay,
 And cast him in some Pit; then we shall see,
 What will become of these his Dreams and He.
 But Reuben did intreat them thus, and say,
 O let's not use such Cruelty I pray;
 He is our Brother: let's not do so ill;
 O let us not: let's not our Brother kill:
 But if my Brethren you will think it fit,
 We'll cast him as you said into some Pit:
 Reuben perswades them thus, cause he would fain
 Restore him to his Father once again:
 So then they stript him of his Coat at last;
 And in a Pit poor Joseph he was cast;
 A Pit which in the Wilderness was there,
 'Twas Empty, and from Water it was clear:
 So they sate down to Dine, and did espy
 A Company of Ishmaelites go by.
 Who came from Gilead, and for Egypt bent,
 To carry Spices was their full intent:
 Then Judah said unto his Brethren,
 Let's sell our Brother Joseph to these Men:
 'Twill not avail us, neither is it good,
 To let him Perish, and conceal his blood.
 Out of the Pit they drew their Brother then,
 And presently they bargain'd with those Men.
 For twenty Silver peeces he was sold;
 All were agreed, the Mony quickly told.

Now

Joseph and his Brethren.

5

Now Joseph's gone, his Brethren have their will;
He's sold and gone; but God is with him still.
Then Reuben came unto the Pit anon,
To seek his Brother, Ah! but he is gone:
He rents his Cloaths, his Vital Spirits burn;
And thus with grief for Joseph he did mourn;
The Child is gone, but where I do not know;
The Child is not; and I, where shall I go?
And thus poor Reuben he did sadly grieve,
Whilst they Conspire their Father to deceive:
So from the Flock they took a Kid and kill'd,
And dipt'd his Coat into the Blood they spili'd;
And to their Father did convey it so,
To see if he might know this Coat or no:
And Jacob knew it, and with grief he said,
This is my Sons Coat, he is sure destroy'd.
Alass my Son (said he) where hath he bin?
Some evil Beast hath sure devour'd him.
And now he rents his Cloaths in woful sort,
And mourns in Sack-cloath so, his Sons resort
To comfort him; but Comfort's from him fled,
And he refuses to be Comforted.
He's Dead (said he)! what Pleasure can I have?
I will go down with Sorrow to the Grave.
Thus for him many Dayes he did lament,
Mourning full sore with grief and discontent;
Nothing would any Comfort to him give:
But Joseph's well, and doth in Egypt live.

CHAP.

A Divine Poem upon

CHAP. II.

Being the xxxix. of Genesis!

The Argument.

*Joseph to Potiphar is sold ;
God doth him prosper many-fold.
Potiphars Wife doth fix her Eye
On Joseph, and would with him Lye :
But he denyes her, being Chast ;
And therefore is in Prison cast.*

Now down to Egypt Joseph he was brought,
And by an Officer of Pharaoh's bought.
The Israelites in Egypt did him sell
To Potiphar, and with him he doth dwell :
And now the Lord's with Joseph, and doth give
Prosperity with's Master where he live :
His Master saw it, and did understand
The Lord made all things prosper in his Hand :
Wherefore in Joseph he took great delight ;
So that he found great favour in his sight :
He made him Ruler over all he had ;
Of his true Servant he's exceeding glad :
And from that time he did him Ruler make :
God blest what e're he had, for Joseph's sake.

Ha

Joseph and his Brethren.

He blest his house with great Content and Peace ;
And blest his field also, with great Increase.
And now all things are left to Joseph's hand ;
He takes account of nothing to Command,
Saving the bread, which he alone did eat ;
Nothing he doth regard, except his meat.
Now Joseph's Comely ; yet will not be led
To ill temptations, though well-favoured :
Though he hath Pleasure and Content his fill,
And may lye with his Mistriss, if he will ;
No ; Joseph he doth love and fear the Lord,
And therefore such great wickednesse abhor'd.
But yet his Mistriss cans her wanton Eye
On him, desiring him, with her to Lye ;
But Joseph, he his Mistriss did refuse,
And did iugrate her, that she would excuse
Him ; saying thus, You well do understand,
My Master hath put all things in my hand :
There's none in all his house so great as I ;
Nothing at all that he doth me deny
Of all he hath, that doth belong to Life,
But only thee ; because thou art his Wife.
How can I do this wickednesse (quoth he)
And sin against my God ? it must not be.
Yet day by day, she sought to have her will,
But he withstands her, and denies her still.
Then on a certain day, when Joseph went
Into the house, where he did much frequent,

B

She

A Divine Poem upon

She came to him, seeing that none was by,
And Caught him by the Garment, saying, Lye
With me; but Joseph soon did her withstand,
And fled, and left his Garment in her hand;
And got him out: but when that he was gone,
She call'd some other of her house, anon;
And said, the *Ebrew* servant he hath brought,
Came in to mock me; and with me he sought
To Lye: but when I lift my voice, and Cry'd,
He fled away, because I him deny'd:
And here his Garment he hath left with me;
But when my Lord comes, he the same shall see.
So, when her Lord came home, thus she did say,
Thy *Ebrew* servant mocked me to day;
He came to Sleep with me; but when I Cry'd,
He fled a way, because I him deny'd:
He fled, and left his Garment here with me;
I laid it up, my Lord, for you to see.
Now, when her Lord this thing did understand,
His wrath was kindl'd; and he did Command,
That Joseph should be Cast in Prison strong:
His righteous servant, now, must suffer wrong:
But God's with Joseph; loves his meek behaviour,
And in the Prison he hath got him Favour:
The keeper of the Prison thinks it fit,
All things to Joseph's hand he doth commit:
He sees that all things prospers in his hand,
He looks to nothing; Joseph bears Command.

Now

Joseph and his Brethren.

Now those that love and fear the Lord, we see,
Finds Grace and Mercy still, where e're they be.

CHAP. III.

Being the xl. of Genesis.

The Argument.

King Pharaohs servants prison'd are,
And Joseph, he their Dreams declare ;
But doth acknowledge, 'tis the Lord
That doth such light to him afford,
The Butler doth ungratefull prove,
Forgetteth Joseph's former Love.

A Little after this, it Came to pass,
King Pharaoh's Butler and Chief Baker was,
For some offence which to the King was done,
They both were cast in Prison thereupon.
Into the Prison now, where Joseph was,
And he the Charge and keeping of them has.
Now in one night, they both of them did Dream,
And in the Morning troubl'd were extream :
Joseph perceiv'd it ; and to them did say,
Why are ye now so sad (my Friends) to day ?

A Divine Poem upon

We both have dream'd (said they) & troubl'd are
Because we know here's no interpreter.
Interpretations are of God (said he);
Then say not so, but tell your Dreams to me.
So then the Butler did to Joseph tell
His dream; and said, to me it thus befell;
I saw a Vine before me in full growth,
And, in the Vine, three Branches budding forth;
They budded forth, the Blossoms did appear;
Next came the Grapes, & quickly ripe they were;
And, in my hand I had King Pharaoh's Cup;
I took and wrung the Grapes, and fill'd it up:
And then as far, as I could understand,
I did deliver th' Cup to Pharaoh's hand.
This is th' Interpretation (Joseph sayes)
The Branches that thou sawest, are three dayes;
For, by that time, King Pharaoh shall restore
Thee, to thy place, that thou wert in before:
And thou shalt also bear the same Command;
To take and give his Cup into his hand.
But, have me in remembrance with thee,
When thou shalt come in thy Prosperity;
And mention me to Pharaoh now, I pray,
That I in Prison may no longer stay.
I am an Ebrew, stolen away by theft,
Out of my Native Land, and here am left
To suffer; and yet I have done no wrong
To any, yet am cast in Prison strong.

Now

Now, when the Baker saw and understood,
What Joseph told the Butler, seemed good ;
He said unto him, Joseph, now I see,
Thy saying's good, interpret now for me :
I dream'd I had three Baskets on my head ;
In one, bak'd Meat ; the Birds about me fled ;
Out of the uppermost they all did eat,
It being full of Pharaoh's dainty Meat.
Then to the Baker, Joseph he did say ;
Thy baskets likewise, each of them's a day :
For, in three dayes, King Pharaoh thou shalt see,
Will cause thee to be Hanged on a Tree :
And then, the birdes will come thy Flesh to eat,
And fly about thee, as they did thy Meat.
So three dayes after, Pharaoh made a feast ;
The Butler, and the Baker, were releast :
The Butler did, his butler ship Command,
To give the Cup again to Pharaoh's hand.
The Baker he was hang'd upon a tree :
What Joseph said, did come to pass we see :
But now the Butler he remember'd not
His old friend Joseph, but hath him forgot.

CHAP. IV.

Being the xli. of Genesis.

The Argument.

*King Pharaoh's dreams torment his mind,
Till an Expounder he can find :
The Butler Joseph doth Command
To Pharaoh, who doth for him send :
Joseph makes known his dreams ; and he,
Advanced is to high degree.*

But stay ! shall righteous Joseph still remain
A Pris'ner, never to come out again ?
No ; though the Butler he remember'd not,
The Lord his God, he hath not him forgot :
But two years after, by his Mighty hand,
The King of Egypt then, he did Command,
That he his righteous Joseph should deliver :
For loe he dream'd that he stood by a River ;
And seven Fat Kine did to him appear
Out of th' River, as he was standing there ;
And, in a pleasant Meddow they did feed :
But, after, seven Lean ones did proceed.
And as the fat kine in the Meddow fed,
They, by the lean ones, were devoured.

Yet,

Yet, to his sight, so vile they did appear,
They still more ugly, and ill-favour'd were.
Upon this dream King *Pharaoh* did awake ;
But fell a sleep again, his rest to take ;
And dream'd the second time, before 'twas Morn ;
And in his dream, saw seven Ears of Corn,
Which sprung and grew upon one stalk so rare,
No Ears of Corn were ever seen so fair :
And after them, there sprung up seven more,
But with the East-Wind, blasted very sore,
And presently devour'd all the good.
So, *Pharaoh* he awak' r, and understood
It 'twas a dream ; he quickly gave Command,
To call the *South-sayers* of all the Land :
They may interpret, and his Dreams declare ;
For why, his spirits sorely troubl'd are.
So, all the Wise-men far and near did hast,
And came before their Lord, the King, at last.
But when the King, his dreams to them had told,
Not one of them, that could the same unfold.
Then, to the King, the Butler he did say,
I call to mind a fault in me this day ;
When I in prison, and the Baker were,
Pharaoh in's Anger caus'd us to be there ;
So there we being troubl'd in our mind,
We both did dream ; but little thought to find
A man, to be indu'd with Wisdom so,
In all the Prison, that our Dream could show :

B 4 Therefore,

Therefore, we troubled were, and sore dismay'd ;
 But there, an *Ebrew* servant to us said,
 Why are ye now so sad my Friends to day ?
 What is your trouble ? tell it me I pray.
 So then we told our Dreams to him, and he
 Declar'd the truth, as we did after see.
 Upon this news, King *Pharaoh* quickly sent
 Some of his Servants, and with speed they wenc.
 Now *Joseph* shall not long in prison stay :
 Come forth of prison, *Joseph* ; come away ;
 'Tis thee alone, that must those Dreames unfold ;
 'Tis thee alone, shalt wear the Chain of Gold.
 At last, this Newes they did to *Joseph* bring ;
 Who shav'd, & Chang'd, & came before the King :
 So he beheld him, and to him did say,
 Canst thou declare a Dream to me I pray ?
 I have of late, heard great report of thee,
 That thou canst tell a dream, what e're it be.
 Then *Joseph* answer'd *Pharaoh* thus, and said,
 Let not the King be troubled, nor dismay'd ;
 For without me, the Lord shall answer Peace
 To *Pharaoh* ; therefore let thy trouble cease.
 Then *Pharaoh* said to *Joseph* ; In my dream,
 I by a River stood; a pleasant stream ;
 And seven Fat Kine did to me appear,
 Out of th' River, as I was standing there :
 And in a pleasant Meddow, they did feed ;
 But after, Seven Leane ones did proceed,

And

Joseph and his Brethren.

15

And did devour th' fat ones, that were there :
Yet still more ugly, and ill-favour'd were.
Upon this dream, I quickly did awake ;
But fell a sleep again, my Rest to take ;
And dream'd the second time, before 'twas morn ;
And in my dream, saw seven Ears of Corn ;
Which sprang and grew, upon one stalk, so rare,
No Ears of Corn, were ever seen so fair :
And after them, there sprang up seven more ;
But with the East-Wind, blasted very sore,
And presently devour'd all the good :
So I wak't, and when I understood
It was a dream, I quickly did command,
To send for the Magicians of the Land :
But none of them, could these my Dreams declare ;
They knew not what they meanr, nor what they
Let not the King said Joseph troubl'd be, (are,
The Lord will shew the truth thereof to thee ;
He has already, what he means to do :
Thy dreams are one, O King, and are not two.
The seven Fat Kine that did first appear ;
They do betoken each of them a Year :
So do the Ears of Corn, that grew so rare
Upon one stalk, and seem'd to thee so fair.
The evill kine that after did appear,
And blasted Ears, do shew a Dearth is near,
This is the thing, and thou shalt find 'tis true ;
Yea this is that the Lord intends to do :

For,

And

A Divine Poem upon

For, seven years of Plenty there shall be,
In all thy Land ; and after thou shalt see,
A Famine great, and Plenty shall be not
Throughout all Lands ; but shall be quite forgot
For seven more ; as thou shalt understand,
Untill this Famine hath Consum'd the Land.
And now the cause, thy Dream so doubl'd was,
The Lord hath said it, and 'twill come to pass :
Let *Pharaoh* therefore, see to get a man,
That is of understanding, if he can :
And let him also Officers provide,
And set them over Egypt Land so wide ;
And see they Carefull be of this Command,
To gather in the Fisht of all the Land ;
During the seven years of this great Plenty,
To lay up Corn, and let no place be empty,
At thy Command, O King, in every City, (pity ;
That when the Famine comes, thou may'st have
So with thy food thou shalt thy Country Cherish,
And save thy people, that they may not perish.
Now *Pharaoh*'s pleas'd, and said, I witness can,
In all my Land, there is not such a man.
And *Pharaoh* said to *Joseph*, For as much,
As God's great Wisdom now in thee is such ;
There's none of Understanding now I see,
In all the Land for Wisdome, like to thee.
Thou shalt be next me, none shall near remove
But in my throne, I will be still above thee (thee ;
Behold,

Joseph and his Brethren.

Behold, I set thee over *Egypt Land*.
And then he took his Ring from off his hand,
And gave it *Joseph*; and to him he said,
In Costly Garments thou shalt be array'd.
So in fine Linnen, he did him bedeck;
And put a Chain of Gold about his Neck:
His Second Chariot *Joseph* did command;
The people abrech Cry'd throughout the Land:
And *Pharaoh* said to *Joseph*, thou shalt see,
I Pharaoh am; and therefore none but thee,
Shall dare to stir a foot, in all the Land;
But shall before thee in subjection stand.
And *Joseph*, *Pharaoh* call'd another Name,
And gave to him, a Wife of princely fame.
And he was thirty years of Age, when he
Departed from the King, the Land to see.
So *Joseph* went throughout all *Egypt Land*,
And gather'd Corn, in number as the sand:
He, and his servants, gather'd in such store,
They knew not where to lay up any more.
And now, two Sons, to *Joseph*, there were Born;
Before the Dearth, and scarcity of Corn.
Manasseh, *Joseph* call'd the first by Name;
Saying, the land's forgot from whence I came.
He call'd the second *Ephraim*, for (said he)
In my affliction God hath gave him me.
The seven years of plenty, now doth Cease;
As *Joseph* said, the Famine did increase:

Over

Over all Lands, the Famine sore is spread ;
 But in the Land of Egypt, there was bread.
 At length the scarcity increas'd a main
 Among th' Egyptians ; So they did Complain
 To Pharaoh : But (said he) to Joseph go ;
 Make your addresses to him, let him know :
 So then they did, and Joseph of his store,
 Did sell to them, but still they wanted more.
 All Nations buyes their food at Joseph's hands ;
 Because the Famine's grievous in all Lands :
 So grievous, that all Nations far and nigh,
 Comes all to Egypt, now, their food to buy.

C H A P. V.

Being the xlvi of Genesis.

The Argument.

Now Jacob sendeth speedily,
 His Sons to Egypt, food to buy.
 But Joseph takes them all for spies ;
 And Simeon there a prisoner lies :
 The rest return, opprest in minde,
 For Grief their brother's left behind.

Now Jacob call's his sons, and thus he said,
 Clear up your selves, and be not you dis-
 Why do you now upon each other gaze ? (maid :
 Why do ye stand so ? are you in a Maze ?

Behold,

Joseph and his Brethren.

12

Behold, said he, I now do understand,
That there is Corn enough in *Egypt Land*.
Then get you down to *Egypt*; go, and buy
A little food from thence, we may not dye.
So *Joseph's* bretheren, they did haste away,
But *Benjamin* doth with his father stay;
For *Jacob* said, least mischief him befall,
And he be lost, I am bereft of all.
So *Jacob's* sons to *Egypt* came at last;
Before the governor, they all did hast;
And in his presence, are admitted now,
And to the earth, before him they did bow.
Now *Joseph* knew his bretheren, & said, (afraid;
From whence come you? which made 'em sore
Because he roughly spoke, and seem'd so strange,
As though his countenance did somthing change.
Now they their brother *Joseph* hath forgot;
Although he knows them, yet they know him not.
We came from *Canaan* Sir, they did reply;
We hither come, a little food to buy.
Joseph remember'd now his Dreams, and said,
You sure are come as Spies, I am afraid.
But they said, Nay my Lord, thy servant's come
To buy us food, the famines sore at home;
We all are one mans sons, they thus replies;
Thy servants are true men, we are no Spyes,
But *Joseph* said, do I not understand,
You come as Spies, to see our naked Land;

But

But they said, Nay, we all are Bretheren ;
We are no spyes, my Lord ; we are true men ;
All of our Father lawfully begot :
The youngest is with him ; but one is not.
Then **Joseph** said, I take you now for spyes,
Because I think these stories you devise ;
By th' life of **Pharaoh**, you shall not go hence ;
For with your speeches, I cannot dispence,
Untill, that brother come, that I may know,
If there be any truth in you, or no :
Then send for him, and let the truth appear ;
Or else you shall remain as prisoners here.
So then, he put them in ward all three dayes ;
But on the third day, thus to them he sayes ;
This do, and live ; for I do fear the Lord,
Therefore this liberty Il'e you afford ;
Go, carry Food for all you have at home ;
But bring your younger brother when you come :
And one of you shall here in prison stay ;
But go the rest with food, and hast away.
So then they fell to reason with each other ;
And said, we sure are guilty of our brother ;
When he besought, and craved Mercy on us,
But we refus'd ; now evils come upon us.
Then **Reuben** said, to save him, I desir'd,
But you would not : and now his blood's requir'd.
And now they thought none understood them ;
Joseph he spake by an interpreter : (for,

So

Joseph and his Brethren.

21

So then he turn'd aside from them, to weep ;
But yet his brother *Simeon* he will keep :
And caus'd him to be bound before their eyes,
That they may see, he takes them still for spies.
And then his Servants did Command, that they
Should fill their sacks with Corn, they might away ;
And give them victuals, that they might not lack,
And put their mony-bags into each sack.
So this they did, and they departed thence,
To take their Journey; now they did Commence :
And when they came at length into their Land
To give their Asses Corn, they did begin :
And lo, when one he had his sack unty'd,
his bag of money there he soon espy'd.
Behold, my money's in my sack, he said ;
But when they saw it, they were all afraid :
And said unto each other thereupon,
O what is this the Lord to us hath done !
And now with speed, they hasted home to tell
Their Father, how all things to them befell :
The man, said they, that's Lord of Egypt Land,
Took us for spies, and there he did Command,
That we should be imprison'd ; for (said he)
You all are spies, and come our Land to see.
But we said, nay, we were twelve bretheren,
All one mans sons, and all of us true men.
And one is not, the other is this day,
With our Father. So then he thus did say,

If

A Divine Poem upon

If you be true men, you shall here with me
A brother leave, that I the truth may see.
And go you, carry food for all at home ;
But bring your brother with you, when you come :
Then I shall see if you are just and true ;
And will restore your brother unto you,
So I the truth of you may understand ;
You then, said he, shall traffick in our Land.
So now they fell a empting of their food,
And saw their money, and amaz'd they stood ;
Wondering at it, and were sore dismay'd ;
Their father likewise, he was sore afraid,
And thus he said, b'ing troubl'd at their news,
You Rob me of my sons, and me abuse ;
Joseph is not, and Simeon's gone I see,
And you'll take Benjamin ; O wo is me !
Then Reuben to his Father thus did say,
Suffer the Lad to go with us I pray :
Take my two sons, and caule them to be slain,
If I bring not the Lad to thee again.
But Jacob said, my Son shall never go,
He ne're shall part from me, for ought I know.
O leave my Benjamin, my life to save !
Bring not my Gray head Mourning to the grave.

CHAP. VI.

Being the xliiiij. of Genesis.

The Argument.

Jacob, for want of food complaining;

To Egypt, sends his Sons again;

But is apprest, and full of woe;

For grief that Benjamin must go;

So they in presence with them take;

And Joseph made of them doth make.

Now in the Land, the famine still was great;
The food they brought from Egypt's al-
(most eat)
Then Jacob said, but food now groweth scant,
Go buy again (my Sons) we may not want.
Judah made answer to his Father now,
And said the man most solemnly did vow,
Saying, you here shall, in my presence come,
Except you bring your brother that's at home.
Then let the Lad go with us now (said he),
Or else we never more his face shall see.
But if thou wilt not, then it is in vain,
And we must never think to go again.

G

Then

Then Jacob said, Why did you let him know,
 You had a brother? Why would you do so?
 Because, said they, he every thing enquir'd;
 That we were forc't to tell what he desir'd:
 For thus he said: Have you no other brother?
 D' your Father live? and one thing or an other,
 We answer'd him, as you may apprehend,
 To all: yet knew not what would be the end.
 Could we know certainly, or any other,
 That he would say unto us, bring your brother?
 Then Judah, he with this importune great,
 Said, Suffer him to go, I thee intreat,
 That we may go a little food to buy,
 We may not perish here for want, and dye.
 I will be surety: what canst thou desire?
 That of my hands thou mayest him require?
 And if I bring him not to thee, I'll never
 Attempt thy presence, but be blam'd for ever.
 Then lets not carry w^tknowing, tis in vain,
 For by this time we might have come againd o^t
 Then laid their Father, if he passe^t, must go abaf,
 Hard is the case; but if it must be so, h^t bid b^tA
 Then takes present with y^tm for the exchange,
 The best i^t su^ts in your vessels, now you readk^t
 Mirr^t, Nuts and Almonds, and a little H^t aby's
 And you shall noyt take with you double mony,
 The money you brought back before you came,
 I do suppose it might be some mistakin^tew b^tA

And take your brother : rise, go to the man,
 Make you your peace with him the best you can.
 Humble your selves to him with meek behavior,
 The Lord Almighty grant to you his favour :
 He may restore to you your Brethren ;
 Your Brother *Simeon*, and my *Benjamin*.
 But I shall of my children be bereav'd ;
 Yea I shall of my Children be deceiv'd :
 So with their Present, and the Money, they
 Rose up ; and with their brother took their way
 The second time, to *Egypt* now for food ;
 When they came there, before their brother

(stood :
 Now when he saw that *Benjamin* was come
 He did command his Steward t' take them
 Unto his house, & bid him kill and slay (home ;
 And get my Dinner ready he did say ;
 A Sumptuous Dinner, see you get it done :
 These men said he, shall dine with me at Noon.
 But when those men to Joseph's house were

(brought,
 They were dismaid, & troubl'd in their thought :
 Is it not for the Money they did say,
 That in our Sacks we spied by the way,
 That we are brought here ? so they were afraid ;
 We shall be slaves, and bond-men now they said,
 For they may take occasion now thereby,
 To bring us all in Cruel Slavery :

A Divine Poem upon

So with th' steward they commun'd at the dore,
And said : O Sir, when we came here before,
We came at first to buy a little food,
And truly we had that of thee was good :
But by the way, as we our sacks untd,
Our Money in full weight we there espi'd ;
But we have brought it Sir, again to thee ;
And other Money with us thou shalt see.
But, how this thing, said they, to us befell :
Who put it in our Sacks we cannot tell.
Peace be to you the Steward to them said ;
We had your Money, be not you afraid.
The goodness of your God is without measure,
And in your Sacks hath given you this treasure.
Thus with such loving words he did them greet,
And gave them water all to wash their feet,
Their brother *Simeon* he restor'd agam,
And brought him to them while they there re-
To give their Asses Corn he did repair ; (main,
For every thing in order there was care :
And they to be more welcome, for remedy,
With diligence did get their Present ready :
And then their brother *Joseph* came at laft,
To bring their Present to him they did haft :
And in his presence humbly stood round,
And bowd themselves before him to the ground.
So he enquired of their peace and wealth,
How do's the old man ? is he yet in health ?

Is he yet well, and in prosperity?
 Or do's he live? So thus they did reply:
 Thy servant, and our Father, with his wealth
 Is yet alive, and do's enjoy his health:
 And we do hope, that he doth so remain;
 And so they bow'd themselves to him again.
 At last he there beheld his younger Brother
Benjamin, and the Son of his own Mother:
 And when he did obeisance to him make,
 Is this the Lad, said he, of whom you spake?
 And thus he said unto him thereupon,
 The Lord be mercifull to thee my Son:
 Then Joseph hasted, for his Bowels yearn'd
 Upon his Brethren, though it was not discern'd:
 And where to weep he sought, and then did go
 Into his Chamber: When he had done so,
 He afterwards came forth; but did retreat
 And wash'd his face, and bid them set on meat.
 So by himself, for him they did prepare,
 And for th' Egyptians by themselves, with care,
 For none of them by any means would eat,
 Not with the Hebrews any kind of meat.
 So for this cause, there was a Separation,
 Because to them 'twas an abomination.
 Now they were set before him to eat bread,
 As they in years were, so they marvelled;
 And then he sent to each of them a mess,
 From before him, his love for to express;

But unto Benjamin, his love was such,
 He caus'd his mess to be five times as much :
 So thus with him they sumptuously did dine,
 And drank their fill, and merry were with wine.

CHAP. VII.

Being the xliv of Genesis.

The Argument.

*Joseph his brethren accuse
 With theft : So they do not refuse.
 If Benjamin shall home be sent,
 Judah'l Suffer imprisonment.
 And will for ever, be a slave ;
 His word and's Father's life to save.*

Now Joseph did Command, his Steward
 (to fill)
 Their Sacks with food ; who did obey his will.
 These men said he, they may no longer tarry,
 Go fill their Sacks to full as they can carry ;
 Let it be done, and see they nothing lack,
 And put again their Money in each Sack.
 When you have done, and all things are put up,
 Into the youngest, put my Silver Cup. The

The Steward did for them, as he did say,
And in the Morning they did hast awaye.
Now from the City, saj they were not gone,
But Joseph call'd unto His Steward anon; iijij
And said unto him, hast, and get me up,
Pursue the men, go fetch my Silver Cup. viii
And say unto them, why do you so ill treat me?
As to requite me thus for my good will?
Have you not taken my Lord's Cup? for I by A
He can Divine, and he can Prophesy. xiiij
So when he over took them, thus he said y
And they were troubl'd, and were sore afraid
Why doth thou from my Lord such tidings bring,
Said they? the Lord forbid us such a thing. xvi
Did we not bring the Money in our hand, w
Which in our Sacks we found, you understand
How shold we then presume, or be so bold?
To steal out of his house, Silver or Gold? xix
Lo, whomsoever has it, let him dye;
And we will all be brought in Slavery.
Let it be so (the Steward to them did say) xxi
According to your words: I cannot stay;
With whomsoever now the Cup is found,
You shall be innocent, let him be bound.
Then presently they did their Sacks unlade;
And from the Eldest to the Youngest, made
A Search: and when they had their Sacks un-
In Benjamin's the Silver Cup was found. (bound,

Ah! then they Rent their Cloaths, and every man
Laded his Ass; and presently began to go
Towards the City, now to hast amaine; oil w^t
Their Journey's laid; they must go back again!
So *Judah* and his Brethren came near
Their Brother *Joseph*; for he yet was there;
And strait they fell before him to the ground,
With Dread and Fear which did so much abound;
And *Joseph* said unto them thereupon, joy ev^t
What is this Deed, that you to me have done?
Do you not know that such a man as I now w^t
Can certainly Divine and Prophesy? oil w^t
Then *Judah* said, How shall we speak a word?
What shall we speak, or say unto my Lord?
Now God hath found out our great wickedness;
We are thy Servants, thus he did express:
For ever let us to my Lord be Bound, oil w^t
Both we, & he, with whom the Cup was found.
But *Joseph* made them answer, saying No; oil w^t
The Lord forbid (said he) I should do so; oil w^t
Let he which had it, be my Servant rather; oil w^t
But you depart in Peace unto your Father, oil w^t
Then *Judah* said thus; and to him drew near,
O let me speak a word in my Lord's Ear; joy Y
And let not Wrath be kindled in thy Heart, T
Against thy Servants; thou as *Pharaoh* art;
My Lord did ask if we a Father had,
O worthy Brother; so we answer made,

We

We had a Father that was Grave and Old,
 And he a Son had with him, thus we told ;
 And he alone was left him of his Mother :
 Begot in's Age, he and another Brother ;
 And one is not ; the other he above
 The rest of us, most dearly do him love.
 Now thou didst bid us bring him unto thee,
 When we did come again, thou might'st him see ;
 But to my Lord thy Servants did Reply,
 If he should leave his Father, he would die :
 And thou didst say, Except you bring him me,
 Thy Servants never more thy Face should see :
 So when we back unto our Father came,
 We did acquaint thy Servant of the same ;
 But when our Father he had understood,
 He bid us turn again to buy some Food :
 We made him answer thus ; we cannot go,
 Unless our Brother's with us, thou dost know :
 But if he go not with us, we are sure,
 That we shall see the Face of him no more.
 Then said thy Servant, and our Father dear ;
 You know my Wife two Sons to me did bear ;
 And one of them (said he) departed hence ;
 I never heard of him, nor saw him since :
 And if you take this from me, that I have,
 You will, vwith sorrow bring me to my Grave.
 Now therefore, vwhen I come to him, he'll see
 The Lad is left, and he is not vwith me .

His

His heart upon him, do so much depend,
I know his Life vwill soon be at an end.
Thus we our aged Father shall not save;
But full of Grief, shall bring him to the Grave.
Thy servant, I, am surety for the Child; one
That from him, he no way should be exilid; or
Saying, If I bring him not to thee, I lie never.
Come in thy sight; but bear the blame for ever:
I pray thee, let me be thy servant then,
And let the Lad go vwith his Brethren.
How can I go? I'll be thy servant, rather
Than go to see this Evil of my Father.

CHAP. VIII.

Being the xlv. of Genesis.

The Argument.

Now Joseph doth himself make known,
His Brethren lowlyngly doth own;
And for his Father without stay,
Doth send his Brethren away;
Whose Tidings Jacob did Revive,
To bear his Son is yet alive,

Then Joseph, he no longer could refrain,
Before all them, that did with him remain;
But being sorely grieved in his Heart,
He wept, and caus'd each man for to depart,

VVhil'st

V Vhil'st he revealed himself, in presence then,
There was no man besides his Brethren :
He Wept aloud : So that it did appear,
That all the House of Pharaoh they did hear ;
And to his Brethren then he thus did say,
I am your Brother, whom you sold away :
Your brother Joseph ; you may Credit give :
How do's my Father now ? Do's he yet Live ?
But Fear and Grief in them was so redoubl'd,
They could not speak to him, they were so
(Troubl'd.)

Then Joseph, he again to them did say,
Come near to me my Bretheren, I pray ;
So they came near, and he again doth tell,
I Joseph am, whom you did hither sell :
Yet be not grieved, though this thing be true ;
It was the Lord that sent me here, not you :
Take heed therefore, in you there be no strife ;
For God did send me here, to save your Life.
There is but two Years, of this Famine past ;
But seven Years, this Scarcity will last :
And there is five to come, wherein you'll see,
No Earing nor no Harvest there will be.
V Vherefore the Lord did send me to this Land,
For to preserve you, by his mighty Hand ;
And he hath made me Father, and a Lord
To Pharaoh ; thus his Power doth afford,
To me this greatness : You now understand,
I Ruler am throughout all Egypt Land. Hast

Haste you unto my Father now, and tell,
 Thus saith thy Son, that is alive and well ;
 Joseph thy Son, whom God hath made to be
 Ruler in Egypt : Come and dwell with me :
 And in the Land of Goshen thou shalt dwell,
 'Tis near me, and all other doth excell,
 Thy Childrens Children whilst this Famine last,
 Thy Heards & Flocks, & what soe're thou hast ;
 I may preserve thee here, and may thee Cherish,
 Lest in those five Years Famine, thou shouldst
 perish.

And now my Brethren, you do see 'tis true,
 That it is I alone, that speak to you ;
 And tell my Father, he may come, and see
 My glory ; and may here abide with me.
 Then on the neck of Benjamin his Brother,
 He wept ; and so they wept upon each other :
 Moreover, he kist all his bretheren,
 And wept ; and so they talked with him then.
 At length, this tidings unto Pharaoh came ;
 He, and his house, are pleased with the same,
 And unto Joseph, Pharaoh thus did say,
 Make hast, and send thy bretheren away ;
 That they from Canaan, may thy Father bring.
 He shall be welcome here, whil'st I am King.
 I'll give to him, the best of all the Land ;
 The best that's here, shall be at his command.

And
 bethabu wonoy : alewagis aidem
 fash bnei jissah haquodgoudi ms islu

And let them Chariots take, for all at home,
That all their Wives and Children may come:
Yea, let them come, and not regard their stuff;
They shall not want, here they shall have e.
So Joseph did for them, as he did say; (nough.
And also, gave them Victuals for the way:
And gave each man, a Change of Raiment then;
But five, he gave his Brother Benjamin:
Three hundr'd Silver pieces, also he
Did give to him, that he his Love might see:
And likewise, to his Father did present,
Ten Asses laden, with the like he sent; (good
Ten more with Corn, and Meat; such as was
To serve his Father by the way, for Food.
So they departed; but he thus did say,
See that you fall not out, now, by the way.
Then they went up from Egypt, and did hast;
And to their Father then, they came at last;
And unto him, this newes did quickly tell:
Joseph's alive (said they) and he is well;
And more then this, now thou shalt understand,
He's Governor, and Lord of Egypt Land.
But Jacob, in the least, Cannot believe;
His heart doth fail, he can no Credit give:
They told him all, but still his heart relent,
Untill he saw the things, which Joseph sent
To fetch him thence; his spirits did revive.
It is enough (said he) my son's alive.

Joseph

Joseph is yet alive, and now will I;
I will go see my son, before I dye.

CHAP. IX.

Being the xlvi. of Genesis.

The Argument.

Jacob doth preparation make;
His Egypt-Journey, now doth take:
God by the way, to him appear;
Bid's him go on, and nothing fear:
And Joseph doth his Father meet,
In Goshen; they each other greet.

And Israel, journeyed, with all he had,
To Berseba; but there some stay he
(made;
He, and his household, while he there abode,
Did sacrifice unto the Lord, his God.
And in a Vision, while he yet was there,
God call'd to him; who answer'd, I am here.
I am the Lord, thy Father's did obey;
Fear not to go to Egypt, he did say;
I will there make of thee, a Nation great;
And I will give thee there, a Princely seat;

I will be with thee, while thou there remain ;
I'll bring thee down, and bring thee up again :
Joseph shall put his hand upon thine eyes.
Thus at Jehovah's word, he did arise ;
And all his sons, they did prepare to carry
Their Father thence, and did no longer tarry.
Likewise, their Wives and Children that went,
Rid in the Chariots then, that Pharaoh sent.
They took their Goods, and Cattle, they had got
In Canaan, with them ; so they left it not.
And all his seed, with him to Egypt came ;
His sons and daughters, I forbear to name :
But all that came with him, both great and small,
From Canaan, were three-score and six in all.
Now Joseph had two sons, besides those men :
So in the whole, they were three-score and ten.
Then Judah, he before to Joseph sent
For to prepare a place ; so Judah went.
And Joseph, with his Chariot, came to meet
His Father ; and in Goshen, did him greet :
Upon his neck he fell, and did imbrace ;
And wept upon each other, for a space.
And Israel said to Joseph, Let me dye,
Now I have seen thy face ; for, surely I,
Have oft lamented for thee, very sore ;
And did not think to see thee any more.
Then Joseph said, to Pharaoh I will go ;
The truth of all things, to him I will show ;

That

That thee, and all thy house, are come to me
From Canaan ; he the truth of all shall see.
That you are Shepheards, he shall understand ;
And that your Flocks, are brought unto this
And if that Pharaob do of you inquire, (Land,
To know your trade ; if he of you desire ;
Then you shall say, thy servants, of a truth,
We have been Herds-men ever from our youth,
That in the Land of Goshen, you may dwell ;
Because it doth all other far excel : / hate,
Besides, th' Egyptians they do Shepheards
Throughout their Land ; such they abominate.

CHAPTER
The youngest of all will know to him I will go;
And did not think to see such words.
Have got the wreath for you? Very well?
Now I have seen the lace; for, indeed?
And had been going to see you? Precious,
And want upon such offer? for a brace.
Upon this neck-its self? and did impart?
And gold? with the cross? same to wear.
For to present a bless; to days, more.
Upon your hand, be possible to gather? yes!
So in the meadow, the wide meadow, come and see!
Now Zeal-the best man now; perhaps you are not so wise as I!

CHAP. X.

Being the xvii of Genesis.

The Argument.

Joseph doth his Brethren bring,
And his Father, to the King:
Pharaoh, Goshen Land doth give;
With consent, they there should live.
Joseph for them do provide,
Whil'st with Joy they there Reside.

Then Joseph came to Pharaoh now, and told,
My Father, and my Brethren, behold
Are come to thee, with all that ere they have;
There Heards and Flocks, that thou their Lives
may save;
They all are come from Canaan, unto thee;
And in the Land of Goshen, now they be.
And Joseph took five of his Bretheren,
And unto Pharaoh, did present them then:
So Pharaoh, he enquired of their Trade,
Thy Servants Shepherds are, they answer madd:
They said, moreover, scarcity at home,
Hath forc'd thy Servants'fathers to come:
Thy Servants have no Pasture for our Sheep;
We could in Canaan, Sir, no longer keep;
Now we intreat thee; therefore, let us dwell
In th' Land of Goshen; for we like it well.
Then Pharaoh spake to Joseph thus, and said,

D

Thy

A Divine Poem upon

Thy Father's Come I see, be not dismay'd ;
 The Land of Egypt, is at thy Command ;
 Give unto him, the chiefeſt of the Land :
 The Land of Goshen, let him there abide,
 And ſee, that he of nothing be deny'd :
 If there be any of Activity,
 Over my Gattel, let them Rulers be :
 Then Joseph also, did his Father bring,
 And fet him in the Presence of the King :
 So Jacob bleſt him, and to him did bow ;
 And Pharaoh asked him, how old art thou ?
 An hundred, and thirty yeares, (ſaid he)
 My Pilgrim years ſo few, and evil be,
 That I have not attain'd, it doth appear,
 Unto the years, that all my Fathers were ;
 This being ſaid, he with an humble heart
 Took leave of Pharaoh then, and did depart :
 And Joseph plac'd his Father, and did give,
 Possefſions to his Bretheren, to live
 Within the best, and chiefeſt of the Land,
 In Ramſes then, as Pharaoh did Command.
 And Joseph, there his Father Nourished,
 His Brothers, and their Houſholds there with
 Now in the Land, the Eamine waxed ſore ;
 They had no Bread, for they had ſpent their
 Sol that in Egypt great was the Complaint ;
 And Gomor, through Extreamity, did faint,
 And

Joseph and his Brethren.

41

And Joseph took the money that he found
In Egypt; for he there had many a pound,
Which he receiv'd for Corn, that there was
(bough't;
To Pharaoh's house to lay it up he brought:
So then, when money in the Land did fail,
Th' Egyptians did their Cases thus bewail;
And said to Joseph, Bread vvhich us is scant;
Why should we in thy Presence Die for want?
Then bring your Cattel, Joseph said, and I
Will give you Food for them, you may not die;
So then, they brought their Cattel, and he gave
Them Bread for them, their Lives thereby to save;
For all their Heards of Cattel, and their Sheep;
Which fed them for a year, and did them keep:
But when that year was ended, then they came
To him the next, and said it is no shame
For us, to tell, my Lord, we are bereft
Of all vwe have, that we have nothing left,
Saving our Bodies, and our Ground, my Lord;
We in thy sight, can nothing else afford:
Why should vve Perish under thy Command?
Buy us for Bread; both we, and all our Land,
And vve to Pharaoh, vwill be Seryants bound;
So that vve may have Seed to sow the Ground,
VVe may not Perish vwhile this Famine last;
Nor that our Land, it may not go to waste.
Then Joseph bought for Pharaoh, all the Land
of Egypt then, of the Egyptians Hand;

D 2

Be

A Divine Poem upon

Because the Famine vvas upon them sore,
 Each man did sell their Land to him, therefore:
 So all was Pharaohs, and he did remove
 Those men that Sold their Land, (the Truth to
 (prove)

From all their Dwellings, through the Land so
 Unto the Cities, there for to abide: (yide,
 But now the Priests, their Land, he did not buy,
 Because they need not sell their Lands; for why?
 Their Portion Pharaoh gave, did them receive;
 They did not sell, what he to them did give.

Then Joseph to the People thus did say,
 Behold, I now have bought you all this Day,
 And all your Land for Pharaoh; now with speed,
 Go sow your Ground; so, here I give you Seed:
 And you shall give the fifth of your Increase,
 To Pharaoh; but the fourth, you with Peace,
 You shall enjoy the fourth part to yeild
 Food for your selves, & Seed to sow each Field:
 And for your Households it shall be for Meat,
 For all your VVives, and little Ones, to eat.
 Then they made answer, thou hast sayd our

Lives;
 Let us find Favour (both vve and our VVives)
 In my Lords sight, and vve vwill Servants be
 To Pharaoh, and will serve him vvingly.
 And Joseph made a Law, vvhich to this day,
 stands firm in Egypt never to Decay;
 That Pharaoh, he should have of them the fifth
 of all, except the Priests; which vvas their Gift.

And

And Isr'el, there did dwell in Egypt Land ;
 The Land of Goshen, vvas at his Command ;
 He did possess it, and did multiply,
 And grew ; and did encrease exceedingly :
 And Jacob, seventeen Years there did dwell
 Most sumptuously, in Riches did excel :
 So that the Age of Jacob doth appear,
 To be an hundr'd fourty seven Year :
 Now, vvh'en the time drew near, that he should
 He Call'd his Son to him ; and said, If I (Die,
 Haye in thy sight found Grace, let me command,
 That thou wilt put under my Thigh, thy Hand ;
 Let me, my Son, thy Truth Rely upon ;
 Lay me not here, vvh'en I am Dead and gone :
 But vvh'en I Die, then yvith my Fathers all,
 Bury me yvith them, in their Burial.
 And Joseph answer'd him, and said, I will
 Perform my Duty, thy mind to fulfill.
 But Isr'el said to Joseph, Swear my Son,
 Thou wvilt perform my Will ; So thereupon,
 Joseph did Swear : And Isr'el Worshipped,
 And bow'd himself to him, upon the Bed.

CHAP. XI.

Being the lxviii. of Genesis.

The Argument.

*Joseph takes his Sons, and He,**His sick Father goes to see.**Jacob, each of them doth Bless;**Tells him of their good Success;**Prophesie, the promis'd Land,**Will be Restor'd, by th' Almighty's Hand.*

Now after this, to Joseph speedily,
 One came, & said, thy Father's like to Die:
 So Joseph hasted, and he took with him,
 His two Sons, Manasseh and Ephraim.
 And also, one told Jacob thus, and said,
 Joseph is come to thee, be not dismay'd;
 Then, first, when he had recover'd Strength,
 Got up, and sat upon his Bed, at length
 And said to Joseph, hear my Son I pray,
 What I shall speak to thee, and what I say,
 The Lord Almighty, did to me appear,
 At Luz, in Canan, and did Bless me there;
 And afterwards, thus unto me he spake,
 And said; Behold, I will thee fruitful make;
 I will thy People multiply (said he)
 And I will make a Number great, of thee:
 I'll give to thee, and to thy Seed therefore,
 This Land; they shall possess for evermore:

And

And now thy Sons, which here are Born to thee,
 In *Egypt*, thou shalt give them both to me ;
 As *Reuben*, and as *Simeon*, they are mine ;
 But all thy Issue after, shall be thine.
 Now, vwhen I came from *Padan*, in the Land
 Of *Canan*, *Rachel* Dy'd upon my hand ;
 When I from *Ephraim*, tyanted half a day ;
 And there I did her Bury, by the way.
 Then *Isr'el*, Joseph's Sons did there espie,
 He lookt on them, as they were standing by ;
 And asked Joseph, saying, Whose are these ?
 And Joseph said, my Sons, vvhom God doth
 To spare alive, His blessings I may see ; (please
 They are my Sons, whom God hath given me.)
 Then *Isr'el* said, before thou take them hence,
 Let me my Blessing, on them both dispence ;
 Now *Isr'el* with sickness, he did Sage ;
 His sight did fail, by Reason of his Age :
 Then Joseph brought them him; and for a space,
 He there did Kiss them, and did them Embrace.
 And then he said to Joseph, I ne'r thought,
 To see thy Face ; but God to pass hath brought,
 That he hath also, shewed my thy Seed :
 The Lord our God, is Merciful indeed.
 Then Joseph, from his Fathers Knees did take
 His Sons, and did Obeisance to him make :
 And *Ephraim*, then he took in his Right hand,
 Towards his Fathers Left as he did stand :
 And also, took *Manasseh* in his Left,
 Next *Isr'el*'s Right hand, not to be bereft,

Nor misse his Right-hand Blessing, thus he
 Then to his Father, both of them he brought ;
 But *Jfr'el*, his Right Hand he did Convey,
 And upon *Ephraim's* Head, he did it Lay ;
 And laid his Left Hand then, upon the other ;
 Upon *Manasseh's* Head, The Elder Brother,
 And Blessed *Joseph*, saying, God, before
 Whom all my Fathers Walk't, and did Adore,
 Whom *Abraham*, and *Isaac*, did obey,
 And he that hath preserv'd me, to this day ;
 The Angel, which Redeem'd me from all ill,
 Now Bless the Lad's, and let my Name be still
 On them ; and let my Father's Names also,
 Be upon them ; and also let them grow
 Unto a Multitude, so great by Birth ;
 Their dwelling, in the mid'st of all the Earth.
 But now, when *Joseph* saw on *Ephraim*,
 His Father's Right hand, it displeased him ;
 And sought for to remove it thence, upon
Manasses Head, which was the Eldest Son ;
 And *Joseph*, to his Father, thus did say,
 This is the first-Born, move thy hand, I pray ;
 But *Jfr'el*, he refus'd, and said ; I know,
 It is my Son, yet I will not do so ;
 Of him, I know, a People great shall be ;
 But *Ephrahim*, shall be greater far, than he :
 So thus he did them bless, upon that day ;
 And said, In thee, *Is'ael* shall bless, and say ;

The

The Lord make thee as great, as Ephraim ;
 Before Manasseh, thus preferred him.
 Then Isr'el said to Joseph, I shall die ;
 But God is with you, and will not deny
 His gracious Promise ; but his mighty hand,
 shall bring you hence, unto your Fathers Land ;
 And I a blessing more, hath given thee,
 Then all thy Brethren now which living be ;
 That I took from the Amorite, my Foe ;
 I got it vwith my Sword, and vwith my Bow.

CHAP. XII.

Being the xlix. of Genesis.

The Argument.

Jacob his Sons to him, doth Call ;
 Pronounce his Blessings on them all ;
 And giveth them, a strict Command,
 To Bury him, in's Native Land ;
 Where all his Father's they do Lie :
 So, makes a Blessed end, and Die.

Now Jacob Call'd his Sons, and thus did say,
 Gather your selves together now, I pray ;
 That I may now unfold to you (he sayes)
 What shall befall you, in the latter dayes :
 Gather your selves together. I may tell ;
 Come near, and heat your Father Israel.

Ruben,

Raben, my Eldest Son, my Chief Delight;
The first beginning of my Strength and
The Excellency of high Dignitie (might;
And of Power, do both belong to thee;
But now, thou art as unstable, as Water;
And thou shalt not be excellent hereafter;
Because thou did'st defile thy Fathers bed,
Thy Power and Dignity is from thee fled;
Thou did'st defile my Couch; and thereupon,
Thy Honour and thy Dignity, is gone.

Simeon, and Levy, Bretheren in Ill,
The Instruments of Cruelty, are still
Within their Habitations I do fear;
O thou my Soul, their Secrets come not near;
Nor let my Honour now, with them be Joyn'd;
With their Assembly, be not thou Confin'd;
For, in their griev'ous VVrath, a Man they
Slew;
And, b'ing self-will'd, a VVall they overthrew:
O Cursed be their VVrath, for it vvas fierce;
Their Cruelty, too cruel to expres;
Wherefore, in Jacob, I vvill them divide,
And scatter them, in Israel so vvide.

But Judah, all thy Brethren, thee shall praise,
And shall be subject to thee all their dayes ;
Upon thy En'mies Neck, thy hand shall be ;
Thy Fathers Sons shall all bovv dovn to thee ;

And

And as a Lyon, shall come from the Spoyle :
 My Son, he shall lie down and Couch a vvhile :
 And as a Lyonnels, shall so remain ;
 And vvhoso shall dare to stir him up again ?
 The Scepter shall not part from Judah's home ;
 Nor a Lavy - giver, until Shiloh Come :
 To him, all People shall be gathered ;
 His People, vvhich throughout the Earth are
 spread :
 He shall his Asse - Fole bind unto the Vine ;
 And vwash his Garments, in the Choysest Wine ;
 His Eyes vwith Wine, they likewise shall be red ;
 His Teeth vwith Milk, they shall be vwhitened.

Zebulun, he by the Sea-side shall dwell ;
 His Haven, for Rich Shipping shall excell ;
 And flourishing so splendidly in order,
 Quite unto Zidon, there shall be his border.

Ssachar, he as a strong Asse shall be,
 Couching between two burdens ; & shall see,
 That Rest is good to him ; and that the Land
 Is good and pleasant, he shall understand ;
 And he to bear, his shoulder he shall bow,
 And shall be Subject, Tribute to allow.

Dan, he shall Judge his People, and excel
 In Honour, like a Tribe of Israel :
 Dan, he shall be a Serpent by the vway,
 An Adder by the Path, vvhich in the day,

To

To bite the Horse-heeles subtilly shall Crawle,
To make him stumble, and his Rider fall.

Then Jacob, vwith this heavenly Salutation,
Cri'd out; O Lord, I vyait for thy Salvation!

Gad, he an Host of men shall lay him vyast;

G But he shall overcome them, at the last.

A Sher, he shall abound in every thing,

A And shall have Pleasure, that befits a King.

N Aphtali, shall be let loose as a Hinde.

N And giving fair, and goodly words, most
(kind.

J Joseph, he shall be like a fruitful Bough;

J Which by a well's side, fruitfully doth grow;

H His tender Boughs, and pleasant Branches, all,

S Shall grow and spread, and run upon the wall:

T The Archers grieved him, and at him shot;

A And though they hated him, they hit him not;

B But still his bow, and hands, in strength abode;

I His Armies were strengthen'd, by the mighty

O Of whom is the chief Stone of Israel; (God:

T That Rich, and precious stone, that doth excel;

E Ev'en by thy Father's God, who will thee love,

A And will thee bless with blessings from above;

H With blessings here beneath that are to Come;

V Vvith blessings of the Breasts, & of the VVomb;

T The blessings of thy Father, hath not fail'd;

B But far above his Elders, hath prevail'd;

Joseph and his Brethren.

51

To th' utmost bounds of th' everlasting Hills
On Joseph's Head, they him with honour fills ;
Upon the Head of him, he that was hated ;
He that was from his Brethren, separated.

Benjamin, he shall Ravine in the day ;
And in the Morning, shall devour the Prey :
Like to a fierce Wolfe, he at Eventide,
The spoile which he hath taken, shall divide.

ALL these, are the twelve Tribes of Israel ;
And this is that their Father did them tell,
With sev'ral Blessings, each of them did bless :
And afterwards, thus to them did express ;
I now am ready to be Gathered, T
Unto my People now, when I am Dead,
Bury me with my Fathers in the Cave ; bnA
In Ephrons Field (the Hittite,) make my Grave,
Which is before Mamre, in Canan Land ; sedW
Abr'hām, he bought the same of Ephron's hand :
He and his Wife, they both were buri'd there.
There Isaac, and Rebeckah, buri'd were :
And there I buri'd Leah, after Death : 1 Th 103
The Field was Purchas'd of the Seed of Heth,
Thus Jacob made an end of giving charge bnA
Unto his Sons, his mind hath spoke at large ; 30
And then, submitting to the Lord of Hosts, bnA
Pluckt up his Feet, and yeisded up the Ghost ; M

CHAP.

all His garments to be abridg'd from want of
affection did CHAP. X. IV. He a good man
being now ashaid and do beth bid not ill
Being L. of Genesis. new is not ill

The Argument.

Now Joseph, he doth with great Care,

His Father's Funeral prepare, so quick

Interr's him in his Native Land, so quick

As Israel did him Command:

So he, and all the Royal Train,

Returns to Egypt back again.

Then Joseph fell upon his Fathers Face,

And Wept; and his dead Corps he did

Embrace; And the Physicians, that with him did dwell,

They did imbalm his Father Israel,

When Fourty dayes of Mourning were per-

formed,

So long they Mourn'd for them, that were Im-

balm'd;

But th' Egyptians, they did him bewail,

Seventy Days, their Mourning did not fail:

And when the days of Mourning, all were past,

Joseph, he spake to Pharaoh's House at last;

And said, If I have Favour found, I pray,

Speak in the Ears of Pharaoh now, and say;

My Father, he did make me to him Swear,

To bear him hence, and not to lay him here;

But

But in his Grave, which is in Canaan Land ;
To lay him there, he gave a great Command :
And therefore, let me now intreat of thee,
That this his will, may be fullfill'd by me.
Then Pharaoh said, go, and not lay him here ;
Perform thy Oath, as he did make thee swear.
So Joseph, with great diligence, and care,
A stately Funeral, he did prepare ;
And with, him, went the Chief of all the Land.
All Pharaoh's house, they were at his Command :
Likewise, his own house, and his Bretheren,
And all his Fathers house went with him then ;
Only the Children small, it was his mind ;
Their Sheep, and Cattel, such to leave behind :
Chariots he took, and Horsemen sumptuously ;
With him, went an exceeding Company.
Now, when they came to *Atads* threshing floor,
Which is beyond *Jordan*, they Mourned sore ;
With grievous Lamentation, there they stays,
And Mourned for his Father, seven dayes.
And when the *Canaanites* of all the Land,
Their Mourning saw, amaz'd they all did stand :
And afterwards, 'twas call'd throughout their
Nation, *The Egyptians* place of grievous Lamentation :
So thus his sons, as he did them Command,
With care, interr'd him in his Native Land.
And Joseph, he returned back again
To Egypt; he, and all the Royal Train.

Now

A Divine Poem upon

Now, when his breth'ren, saw their father dead,
 They were afraid, and sorely troubled ;
 And said, it may be Joseph will us hate ;
 Now our Father's dead, hard is our fate :
 Our former trespass he'll remember still,
 And Justly may requite us now with ill.
 Therefore they sent to Joseph, and did say,
 Pardon our former trespass now we pray :
 It 'twas our father's will, while he did live,
 The Sin we did Commit, thou should'st forgive.
 Let not thy heart against us now be hardn'd,
 But let that sin we did commit, be pardon'd.
 This meek request, made Joseph's heart relent ;
 He wept, and said, be you not discontent.
 Then all his breth'ren fell upon their knee,
 To him, and said, Lo, we thy Servants be.
 And Joseph said, am I not under God ?
 Do I not know that Vengeance hath a rod ?
 When you thought ill, God turn'd the same to
 To save your lives, you since have understood.
 Fear not now therefore, I will nourish you,
 Your Wives and Children, as I ought to do.
 Thus he did Comfort them, and told his mind,
 And Spake to them most Lovingly and Kind ;
 Now Joseph he in Egypt still did dwell,
 His Fathers house likewise there lived well,
 And Joseph Ephrāim's Sons he there did see,
 His Childrens Children to the third Degree.
 Likewise the Sons Sons of Manasseh were
 Brought unto Joseph's knees as doth appear :

Then

Joseph and his Brethren.

55

Then Joseph said unto his Bretheren, I now shall die, and God will surely then Visit you : And will by his mighty hand Bring you from hence ; unto your promis'd land, Which he to Abraham and to Isaac sware, And unto Jacob that he would prepare. And Joseph made them swear, and said, this do My Bretheren : When God shall visit you, Carry my bones with you ; do not dispence With them in Egypt, bear them with you hence. So Joseph he in Egypt died, when His age it was an hunder'd years and ten, And was embalm'd, and put into his Chest ; Joseph is gone to everlasting rest : Glory to God, who is entron'd on high, Sing praises to his heavenly Majesty : Angels and men his holy Name adore, And Hallelujah Sing for evermore.

Amen.

The Blessed Virgins Song, Luke 1:

Beginning at the 46 verse

MY Soul doth praise the Lord with meek behaviour,
My spirit doth rejoice in God my Saviour :
He hath regarded now the low estate
Of his Hand-Maiden, happy is my fate :

E

For

For now behold henceforth 'twill be exprest,
 All generations still shall call me blest :
 For he that is Almighty, he hath done
 To me great things, who is the Holy One.
 His mercies are on them that do him fear ;
 From age to age his goodness doth appear.
 He strength hath shewed with his mighty Arm,
 The proud to scatter that imagin harm ;
 He hath put down the mighty now I see,
 And hath exalted them of low degree :
 He hath the hungry fill'd (which go astray)
 With good : the rich hath empty sent away.
 And he hath help'd his servant Israel.
 In his abounding mercy that excell :
 As he spake to our Father's heretofore,
 To Abr'ham and his seed for evermore.

Hallelujah.

His Lamentation, beholding London and Westminster, upon the new Monument,

VV Hich now is rais'd and built, near to the
 (place
 That dreadful fire first began it's race ;
 Which for the space of four dayes did Burn,
 And did our City into Ashes turn ;
 And now succeeding Ages may remember,
 To bear in mind the second of September :

It has a Golden top resembl'ng Fire,
That all Spectators far and near admire :
And 'tis for Height, so Stately to behold,
Above an hundr'd Paces three times told.
Upon this sumptuous Pillar I did stand,
And thus bewail'd the Glory of the Land :

Behold those Cities, how they do abound
With Sodomires : How they are compass'd round,
And how with Zion they do both reside,
Stiff, neck'd and Haughty, and puff'd up with pride ;
Like to the Daughters of Jerusalem,
Our City-Dames may be compar'd to them ;
With wanton dresses, each of them bedecks,
And walking daily with forth-stretched necks,
How unbecoming Christians, how unmeet
They walk, and make a tinkling with their feet !
Alas ! these Cities I may not we with sorrow,
Compare them both to Sodom and Gomorrah :
The greatest sins that were committed there,
The same, if not far worse, are acted here.
For why, we sin against a greater Light,
Living in wanton pleasures day and night.
Alas ! I fear, of us it may be said,
We worse than Sodom have the wanton play'd.
Both great and small profane thy Name O God,
Yet thou art mercifull, and spares thy Rod.
Let not thy gracious mercies stop our ears,
But fill our hearts with Grief, our Eyes with Tears,
We may in Sack-cloath weep both day and night,
And each of us become a Ninivite. Lord

Lord, when thy servant *Jonah* thou hadst sent
 To *Niniveh*, how soon they did repent?
 Let *Jonah* Lord to us such tidings bring,
 We may lament with *Niniveh's* great King.
 And to appease thy Judgements, let us hast
 To put on Sack-cloath, and proclaim a Fast:
 For who can tell, if God will spare our City;
 Our sins are great, how can he shew us pity?
 O Lord forgive our sins, for they are many;
 And if within our Cities there are any,
 That loves thy Gospel, and do fear thy Name,
 Let them be Pillars to support the same;
 We may not Lord be swallow'd up as *Korah*,
 Nor be destroy'd as *Sodom* and *Gomorrah*:
 O let thy Gospel flourish, and remain
 Amongst us: let it not be Preacht in vain,
 Lest in the end, we should become as those (woes;
 On whom thou didst pronounce thy dreadfull
 Who did revile our blessed Lord and Saviour,
 His glorious teaching, and his meek behaviour:
 Who doubtless suffers now his dreadfull ire,
 The wofull Vengeance of eternall fire.
 O let us not be Citizens with them!
 Let's be a Type of new *Jerusalem*.
 Build up our places wast and desolate,
 Write Holiness i' thy Self upon each gate:
 O let our gates with righteousness be bar'd,
 And let thy Holy Angels be our guard!
 Let *Abraham* intreat for us, and pray;
 And let just *Lot* within our Cities stay;

Let Righteousness and Peace each other greet,
And like a mighty stream run down each-street.
Then shall we, Lord, thy holy Word imbrace ;
Then shall we ever be a Holy Place :
A place of Mirth in Singing Psalms and Hymns,
And Heavenly Anthems to th' King of Kings.
Hasten us Lord, our feet may swiftly run
The way of peace, so shall thy will be done ;
We may thy glorious Majesty adore,
And Sing thy praises Lord, for evermore.

Amen.

Make haste O Lord, let this thy will be done,
And hast the Kingdom of thy blessed Son ;
And let us watch, and not asleep be found,
When thy Arch-Angels shall thy Trumpets sound,
To raise the dead O Lord, both small and great,
For to appear before thy Judgement-seat :
Yea, when thy Trumpets sound, the dead shall rise,
All mortals shall come to this great Assize ;
The Moon shall lose his light, the stars shall fall
From heaven ; Lord, at this thy dreadfull Call
The Element shall melt ! and with a noise,
Shall pass away at dread Jehovah's voice !
And then with Power and glory shining Clear,
The Son of Man shall in the clouds appear ;
Whose glory shines so glorious, and so bright,
The Sun shall turn to blood, and lose its light :
And then the Tribes of all the earth shall mourn
With dreadfull fear, to see the Heavens burn ;
Then shall the Righteous shine forth as the sun,
Whose righteous Race the wicked have out run,

Who dare not cry, *Lord, Lord, have mercy on us;*
 But cry out, *Rocks and Mountains fall upon us,*
 To hide them from the presence of the Lord :
 But Rocks and Mountains shall no place afford.

No ! Kings and Princes shall receive their doom,
 Judges themselves must now to Judgement come.
 No Bribes nor Fees, now, Justice shall take place ;
 The Righteous Judge will plead the Poor mans
 And in his justice, wil pronounce this sentence, (case
 Upon all those that dy'd without Repentance ;
 The Whore-monger, the Swearer and the Lier,
 Depart ye Curs'd into eternal Fire.)

But to the Righteous, thus the Lord will say,
 Come, come ye bles'd into eternal Joy.

In Joyes unspeakable, ever for to Sing
 Sweet *Hallelujah's* to your heavenly King.

O, who will not Gods Holy Word obey,
 And tremble at the thoughts of this great day ?
 Let's watch and pray, we may our selves prepare,
 Lest it should come upon us unaware.

Hallelujah.

His Verses upon the 5th of November, the 30th. of January, and the 29th. of May.

For the Fifth of November.

Now was that Cursed Jesuite-invention,
 So cruel and so horrid an intention,
 With Romish Powder found out by a Fryer,
 Whose Subtilty the Devil might admire !

A dread-

A dreadfull Blow that quickly would have sent
Up to the Clouds, our King and Parliament ;
A hellish Plot in secret Wrought by night,
Which the Almightsies Wisdom brought to light ;
The Papal actions to a sudden shame,
Blessed for ever be his holy Name.
Now to this day it's call'd the Powder. plot,
Throughout this Land, never to be forgot ;
Which day we keep in Memory therefore
To be observ'd, till Time shall be no more.

For the 30th, of January.

O Day of horror ! thou that art confid'd
To be forget, and yet before in mind !
Thou fill'st this Land with grievous Lamentations,
To be a hissing, to all forraign Nations !
The very Heathens where we traffick bring,
Cry out false Traytors, you that kill'd your King ?
Alas ! that Christian's guilty are of that,
Which Turks and Pagans are amazed at !
Ah Bloody day ! how vile thou dost appear ?
Why art thou in the Number of the Year,
To be a Blot upon the Christians name ?
And to this Land an Everlasting shame !
O Lord forgive this great iniquitie !
And let this day a day of Sorrow be ;
A day of Mourning for so great a Crime,
To after Ages till the end of Time.

21 YR 13

For

For the 29th, of May.

THIS is the Joyfull Birth and Restoration, (on
Of our dread Prince the Monarch of this Nati-
This day Lord Monk, with many Nobles more,
Did all repair to welcome Him on shore ;
Great Multitudes to see the K I N G this day :
Were more than thousand's standing by the way,
Throughout this Land, who could not but admire :
The Hills and Mountains all were set on fire ;
The Trumpets sound, the Bells most sweetly Ring ;
The People shout, and cry, *God save the K I N G.*
Harmon'ous instruments of Musick sweet,
Melodiously were heard in every Street :
A day of so great Triumph and of Fame,
The tongue of man can ne're declare the same.
And now the King enjoys his own again ;
God grant him long in Health & Wealth to Reign.

HAlt from the Press, my Muse, salute the spring,
Chant forth thy Anthems, make the vallies
Sing like a Siren, that all comers near thee, (Ring :
They may be ravish'd, and amaz'd to hear thee.
Fly thou my little Bird to every Town,
And see thou put all Wanton Singers down
With thy sweet voice, where ever thou shalt com.
They may be silent, and for ever dum :
Seek thou no rest, but fly a thousand waies,
In every Corner sing Jehovah's praise :
Then all will say, that sit, to here thee sing,
Thou art the sweetest Bird of all the spring.

FINIS.

С
У
П
И
В
Р
О
Д
А
Г
Л
О
Д
А
Г



